From the Christian World. CAPITAL PUNISHMENT. Exposition of the Ninth Chapter of Genesis.

There are two modes of dealing with a subject of reform in institutions: one positive, laying open the foundation principles of your own faith; the other

stands, is in the way of the new thought, opposes all its declarations, and must be answered to the uttermost. No matter whether the objection has any thing in it to you, or me, it has to somebody. It is made; and the new truth must answer it, putting it forever

capital punishment, and the State seeks to found its statute on the Bible, so interpreted.

The support which capital punishment is supposed tion therein of God's law to Nonh.

And it is to be taken, that the great body of all persons who are inclined to orthodox views of religion. with the orthodox clergy at their head, sincerely believe capital punishment sanctioned by the express revelation of the voice of God, in that chapter of Genesis. The shadow of this belief more or less dark, as it may be, rests upon almost the whole heart

If we come to this chapter, prepared beforehand to |find it authority for capital punishment, with minds filled with prejudices, leaving no room for a present judgment, we may find it such authority forever. But without such preparation and pre-occupation of mind, we shall find it no such thing. As we are in this respect, so is our interpretation likely to be. Let us dismiss prejudice, if so it may be; let us clear our hearts of the dark shadow, that we may have them open to the image of the shining truth.

Let us first read the chapter as it stands in our Bible,-the first 7 verses,-which belong together and complete the whole of one subject matter:

1. And God blessed Noah and his sons, and said unto them Be fruitfui, and multiply and replenish the earth. 2. And the fear of you, and the dread of you, shall

3. Every moving thing that liveth shall be meat for you; even as the green herb have I given you, all things: 4. But flesh with the life thereof, which is the blood thereof, ye shall not eat. 5. And surely your blood of your lives will I require :

of slaying a man.

old English law, a beast, or any other article of pro- statute, food-shedding man's blood for food. perty, which was the cause of death to a human be- Strikingly appropriate to this view is a familiar case shall not make food." ing, was forfeit to the King, and devoted to pious uses, and known in law as deodand, that is Deo dandum, to trate the rule of construction, that the subject matter is be given to God. Whence in our old forms of indict- to determine the meaning of the words of a statute. ments for murder, the value of the instrument of The Pope of Rome claimed the right to appoint the cler-death is set forth, as thus: 'with a certain deadly gy in England to the rich livings in the church, and re-

of the beast to be shed! Yet the divine law, if it to purchase provisions at Rome. But no interpretamust stand for divine to us, demands the sacrifice. tion would make this a prohibition against purchasing We believe it not. We hang the man-murderer, only; meats, grain, or any other victual at Rome. The we spare the beast-murderer, withholding him from word 'provisions' would have reference to the subject the divine demand. Does any one of those who stan! matter of the statute, which was wholly another for this sanction of the death penalty, sacrifice to thing. quire; at the hand of every beast will I require it, man shall his blood be shed. the law of this chapter of Genesis, if you will inter- This is the only natural and consistent interpreta- and before he had heard of the existence of D'Olivet's thus or thus; and not negative, thou shalt not, under will require the soul of man. pret it for capital punishment.

with it in the case of the beast of the insane man, who, in the view of our society, is irresponsible, like to the beast; of the man-slayer in sudden passion; then to the knowledge of its English translators, and the led him to the common text of the satisfied, that the propensity still in that society to commit it in shedding of the blood of man, referred to in the chapthe beast; of the man-slayer in sudden passion; then to the knowledge of its English translators, and the you have used your own discretion to set aside what vou yet call a command of the Almighty, and you may not stop short. You may dispense with the filled before the flood, had been cannibalism, and it gives the 4th verse, as found in that version, thus: whole, in your discretion, if you may dispense with the apart, in your discretion. Human discretion is your law, not the word of scripture. But is the man to be has been given? But what was this mystery of law, not the word of scripture. But is the man to be has been given? But what was this mystery of found in our society, who contends for the requirement wickedness, this solemn all flesh had corrupted his form, which by the power of the soul within itself, has of the whole of that scripture? Yet no part of it is way on the earth, and the whole earth was filled with the image of universal man, you shall not eat. more sacred than the rest; and if not the whole, then violence, so that it must be drowned in the Samaritan version, the verse clergyman, in the discussion of capital punishment in no part is sacred command to a man.

divine demand of the civil magistrate, the divine sure of all iniquity, and make an exterminating In the third place we are to take the Septuagint set upon God's central heart of love, not vengeance. command to the civil magistrate is just this-no more; flood-baptism needful? and let civilized society see to it, no less—death for him who kills a man, for no other crime; and death of beast killing a man, as well as man; and death of in
This is the only consistent exposition of the chapter, is this, word for word:

But flesh in blood of soul eat no in our James's Bible to be correct. But that translation in our James's Bible to be correct. cases could any called civilized law exact such penal- tion of the original Hebrew text of the 4th verse, ty: any called civilized sect of religion be found to and from the Samaritan version, that the view above sustain it. Society, the sects do disallow their own set forth is the exact word of scripture. The Sepinterpretation; and shall they nevertheless hold our tuagint version also, strongly and strikingly, though hearts and minds bound by their will ? For it is their not conclusively, sustains it. And we will now go will, their discretion, which they act upon, and not on to seek, and set forth the true meaning of the text, appropriated to the human soul, ethereal, surviving the expressed will of the Almighty, as they would from these sources.

murder at all, as we understand that crime, but touches | tan, and the Greek. a far more dreadful subject. Let me ask you to read 1. There stands the revelation, whatever it is, emthose 7 verses again, and then follow on in this expo- balmed in the original Hebrew.

balism. It is clear that the antediluvians had fallen 2. The Samaritans had a translation of the Penta-

race is to start a new peopling of the earth.

How shall they be nourished? This is to them a earliest version. first point, next to life.

beasts, birds, fish, reptiles, even as the green herb, or vegetables of the garden. The new race was to start, not as their first ancestor Adam, on the guiltless feast of paradise, but on flesh also, obtained by the destruction of life.

| And whatsoever man of the children of Israel, or of that the soul! | 10. And whatsoever man of the children of Israel, or of that should there be a fight, Indiana will give a good has been shown,) seeks its home in the 5th and 6th had not first assumed to punish crime with death, out of its own evil and fallen state, on the authority of its own evil and fallen state, on the authority of its own evil and fallen state, on the authority of its own passions and darkened heart, would this pastion of life.

| And whatsoever man of the children of Israel, or of that should there be a fight, Indiana will give a good had not first assumed to punish crime with death, out of its own evil and fallen state, on the authority of its own evil and fallen state, on the authority of its own passions and darkened heart, would this pastion of life.

| And whatsoever man of the children of Israel, or of that should there be a fight, Indiana will give a good had not first assumed to punish crime with death, out of its own evil and fallen state, on the authority of its own evil and fallen state, on the authority of its own passions and darkened heart, would this pastion of life.

| And whatsoever man of the children of Israel, or of the foreigners who dwell among you, who shall eat any kind that I am well and well satisfied, and the foreigners who deeds to the foreigners who deeds and the foreigners who deeds and the foreigners who deeds and the fall of the foreigners who deeds and the foreigners who deeds and the foreigners who deeds and the fall of the foreigners who deeds and the fall and construction of the fall and the fall and well satisfied, and the fall and the fall and well satisfied.

bition to touch human flesh. Not now alone the vegetable of the garden, but the flesh of the slaughtered it does not render the meaning of the original.

The meaning of the most remarkable, one of both the verses, and elsewhere in the same chapter.

up n the earth.

10 the free less than and from the hand of universal man, and from the hand of universal man, and from the hand of the first ten chapters of Gene- is its blood, but that all the soul the hand of his brother, the individual man: I will demand so much in our skill and scholarship, so shall we have the hand of his brother, the individual man: I will demand so much in our skill and scholarship, so shall we have

enactment afterward. to have from the Bible, is popularly called the scriptural argument; and this scriptural argument rests mainly on the ninth chapter of Genesis—the revelation and the scriptural argument cannot be a single instance. The appropriate word the should it mean animal life! The appropriate word the spirit. The appropriate word the spirit and beware of the leaven of the l

> contained in the first 7 verses of the 9th chapter of that has since interpreted the Bible to us. law of the United States, entitled, 'An Act concern- matter and mathematics; in its roots; in the analo- ation of the laws is wrong, because there is not cor- tion. Nothing but abstinence herein can save you terpret his word. If not, not. The revelation must

at Common Pleas.' The 4th section of the act is as modern translations are copies, and Septuagint, may stand, then, with its progenitors, in tortured Judas went and hanged himself; and Anna- vealed to our unloving hearts, but cannot be the word the hand of every beast will I require it, and at the hand of every man's brother will I require the life of man.

6. Whose sheddeth man's blood, by man shall his blood be the Court of Common Pleas upon the verdict of a jury; but all questions of law, except such as faithfully.

Common Pleas. The diff section is the Hebrew and Samaritan thus:

But flesh in the blood of the soul of a jury; but all questions of law, except such as faithfully. 7. And you, be ye fruitful, and multiply; bring forth may arise on pleas of abatement, may be carried up With all the dead means the rest possessed to start chapter of Genesis is wholly mistranslated, in our this law, the murderer, escaped from the local statute subjectship of man to the power of the Kixe God? The common interpretation supposes that God will here have every man-slayer put to death, and multiply the regular of a jury, the right of appeal. And why not! Simple the requirement of capital punishment. In the divine requirement of capital punishment. In the death means the rest possessed to start the sufficient of the soul in which the He-base that is the statute does not take the false that is statute does not take the false that is statute, and then the stable desired of the statute great the sufficient of the sufficient of the statute great the sufficient of the statute great the sufficient of t First-it is to be noted, that if this be a divine re- matter of the statute restrains their meaning to itself. language. Let'us hear him. quirement of capital punishment, it is only for man- You must look elsewhere in the statutes to find pro-

treason, nor rape, nor robbery, nor any other crime the manner of a law, would be as above stated. litterales'): usually punished with death—only for the single fact Murder would find no place in it; it would be wholly 'But the bod. out of place in it. The shedding of blood spoken of, its own not shall you feed upon.

And it requires equally that you inflict the death would be not at all in reference to the killing of man penalty upon the beast that sheds man's blood, as well in anger, or revenge, or the like, but solely in refeas man. And this the Mosaic law did. And in the rence to the main subject of the revelation in the

weapon called a dirk, of the value of fifty cents.' ceive pay for them, and these were called procisions.

But does our modern civilized law require the blood A law of Edward III. forbids all ecclesiastical persons

Deity the horse that has kicked, and by kicking, killed a man? Yet, so to interpret the chapter, as to demand The blood of man, spoken of in it, is the blood of shall not be cannibals. a man! Yet, so to interpret the chapter, as to demand The blood of man, spoken of in it, is the blood of shall not be cannibals.

the human sacrifice, is also to demand that of the man, shed for food. It prohibits cannibalism; that is annointed! it is thy hour of supplication, not sacrifice, is also to demand that of the man, shed for food. It prohibits cannibalism; that is beast: 'And surely the blood of your lives will I re- what it does. Whoso sheddeth man's blood for food, by the life thereof, which is the blood of your lives will I re- what it does. How truly shall it be said herein,

the insane man, as well as the sane; and the man who your hand on man to slay him for food: be he beast murder, all that confusion, and incongruous mixture because the propensity to commit crime shall have kills on sudden provocation, as well as on deliberate or man who does this, he must die, for man is made of subjects already spoken of; which led the writer died out of the human heart. Law shall then be posimalice. Is this the law of our society! But this is in God's image, and to eat him is desecration.

ret it for capital punishment.

This is the only natural and consistent interfect of Geneworks, to presume a mistranslation. He was already be shed, because in the image of God I made man.

The particular things to be noted, in this own mind, from the general train of both supposes the crime to have been committed, and the provided in the common text of the satisfied, in his own mind, from the general train of both supposes the crime to have been committed, and the provided in the common text of the satisfied, in his own mind, from the general train of both supposes the crime to have been committed, and the provided in the common text of the satisfied, in his own mind, from the general train of both supposes the crime to have been committed, and the provided in the common text of the satisfied, in his own mind, from the general train of both supposes the crime to have been committed, and the provided in the common text of the satisfied, in this own mind, from the general train of both supposes the crime to have been committed, and the provided in the common text of the satisfied, in this own mind, from the general train of both supposes the crime to have been committed, and the provided in the common text of the satisfied in the common text of the common text of the satisfied in the common text of the satisfied in the common text of the c

If, then, you take the common interpretation, the very thing? What could, like this, fill up the mea-food.

sane, as well as sane, and death for man-slaughter, as tion is incorrect. The 4th verse of it is wholly well as for murder. But in neither of these last three mistranslated. It can be shown, from a true transla-

Appealing from the English Bible, three sources But that 9th chapter of Genesis is wholly misin- where to seek authentic justice, as far as in this time terpreted in the usual mode. It has no reference to it can be had, are the original Hebrew, the Samari-

This language ccased to be spoken by the Jews, You find the subject matter of the chapter to be the after their captivity at Babylon, about six hundred multiplication of the race of Noah, and the food they years before Christ. When they returned to Jerusalem, they spoke a new language, called the Aramean, or Chaldaic, which they had learned in the foreign land of their captivity. The Hebrew of their scriptures then become a dead language to them as to us.

So then stands the Hebrew and the Greek of these.

So then stands the Hebrew and the Greek of these.

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So then stands the Hebrew and the Greek of these.

So then stands the Hebrew and the Greek of these.

The governmental expenses are quite heavy and must.

The governmental expenses are quite heavy and must. To Adam and his race, the herb bearing seed, and or Chaldaic, which they had learned in the foreign the fruit of the tree yielding seed, alone, had been land of their captivity. The Hebrew of their scriptures then became a dead language to them as to us. And the account of the posterity of Adam, of Noah's and we have the same record which they had then, a in a secondary, or figurative use; the word, in such seat rejoice, with joy unspeakable.

from the pure and bloodless diet of the Adamic period to animal food; perhaps thence to hominal food.

And now the flood has done its work and North and Nor was made, is uncertain, but it is known to be the

3. There is a translation of the Pentateuch into The cirpter begins with its blessings and prophecy the Greek language, called the Septuagint, made of increase; and then comes food of the flesh of all about three hundred years before Christ.

And thereupon follows, in natural order, the prohinal once ascertained, ends all dispute. The Samarifor blood there shall make propitiation for the soul.

as it is found in one of the most remarkable, one of both the verses, and elsewhere in the same chapter,

And see the correspondence of the blessing of in- of spiritualists among the Jews, the Pentateuch was not to be cause all the soul the beast has is its crease, and the appointment of food, in this chapter composed of body and spirit. By the body, they to Noah, and in the first chapter of Genesis, to Adam: understood the material sense of the Hebrew language; attonement for the sins of the human soul, in sacri-Gen. i. 28. And God blessed them, and God said unto them, by the spirit, the spiritual sense, lost to material sense fice, as nearest likeness to it. The word psyche, then, by the spirit, the spiritual sense, lost to material fice, as nearest likeness to it. The word psyche, then, by the spirit, the spiritual sense, lost to material fice, as nearest likeness to it. The word psyche, then, by the spirit, the spiritual sense, lost to material fice, as nearest likeness to it. The word psyche, then, with strongest appearance of probability, in the first it you shall not make food.

5. For I will pursue vengeance for this body of which the serinciple resides in your souls, from the hand of every fowl of the air, and over every living thing that moveth of the Beptungint, not to mean that the life of the flesh living being, both from the hand of universal man, and from living being, both from the hand of universal man, and from living being, both from the hand of universal man, and from living being, both from the hand of universal man, and from living being, both from the hand of universal man, and from living being, both from the hand of universal man, and from living being, both from the hand of universal man, and from living being, both from the hand of universal man, and from living being b

The negative side makes a large part of the work of all reforms. The old thought, on which the institution stands, is in the way of the new thought, opposes all Nothing there of penalty for trime; and nothing eastern scripture. Who, in reading the account of in the last part, soul. also here, in this 9th chapter. That was not the thing the fall of the first parents of the race, in the 3d There are instances in the book of Genesis where to be settled. There; as here, is the blessing of in-chapter of Genesis, in our Bible, ever found it true to Psyche manifestly declines towards the meaning of crease, and the assignment of food. Any such thing his experience !- ever found it other than a poor life; and it will be found, invariably, in all those inand the new truth must answer it, putting it forever out of the way, and going then forward to establish itself.

Especially on the subject of abolishing capital punishment, the negative side is full. Church and State

Stances, and the assignment of total truth must answer it, putting it forever total it is the participal or substantive form of the likeness (in) the subject of abolishing capital punishment, the negative side is full. Church and State

Stances, to have the participal or substantive form of the likeness (in) the common Greek word denoting life added to it, avenge (it) at the hand of all living, and of man, (bodily qualifying its peculiar meaning, and generalizing it.

It is the phrase that means life, not the word. And, is the phrase that means life, not the word. And, is the phrase that means life, not the word. And, is the phrase that means life, not the word. And, is the phrase that means life, not the word. And, is the phrase that means life, not the word. And, is the phrase that means life, not the word. And, is the phrase that means life, not the word. And, is the phrase that means life, not the word. And, is the phrase that means life, not the word. And, is the phrase that means life, not the word. And, is the phrase that means life, not the word. And, is the phrase that means life, not the word. And, is the phrase that means life, not the word. And, is the phrase that means life, not the word. And, is the phrase that means life, not the word. And, is the phrase that means life, not the participal or substantive form of the likeness (in) the phrase that means life, not the phrase that means life, not the phrase that means life, not the participal or substantive form of the likeness (in) the phrase that the ishment, the negative side is full. Church and State are to be answered. Human law here claims the sanction of the divine will upon its reasons of civil policy. The church interprets the Bible to command policy. The church interprets the Bible to command the policy of the policy of the church interprets the Bible to command the policy of the blood-like. The blood-spiller's blood will be spill by the blood-like. It is the parase that means life, not the word. And, progress of the race, but is not now. Now is the progress of the race, but is not now. Now is the period of populating and subsisting. The municipal law grows into the state of declaration and permanent law progress of the divine Jesus thought the 'kingdom of heather than the blood-like. The sense of the blood-like. It is the parase that means life, not the word. And, progress of the race, but is not now. Now is the become sense that means life, not the word. And, progress of the divine Jesus thought the 'kingdom of heather than the blood-like. It is the parase that means life, not the word is applied in the blood-like. It is the parase that means life, not the word. And, progress of the divine Jesus thought the 'kingdom of heather than the blood-like. It is the parase that means life, not the word is applied in the blood-like. It is the parase that means life, not the word is applied in the blood-like. It is the parase that means life, not the word is applied in the blood-like. It is the parase that means life, not the word is applied in the blood-like. It is the parase that means life, not the word is applied in the blood-like. It is the parase that means life, not the word is applied in the blood-like. It is the parase that means life, not the word is applied in the blood-like. It is the parase that means life, not the word is applied in the word is applied in the blood-like. It is the parase that means life, not the word is applied in the word is applied in the word is applied in and mourning formed.' And thus, in D'Olivet's ren- cause the context makes the application directly. But by both D'Olivet and Dr. Kraitsir, seems essentially throne and the power were in their hearts, not in his From the beginning of Genesis, down to the Mosaic dering, the deepest spiritual experience of every child in the fourth verse of the ninth chapter, there is no the same. Neither contains the denunciation of a scripture. The bread they thought he meant to re-

> mitted most treacherous murder, and their father pronounced the curse upon them for it. And Moses is
> related to have murdered the Egyptian. Yet they
> were not punished with death. The time, the age did
> not interpret this law as demanding a penalty for the
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> not interpret this law as demanding a penalty for the
> not interpret the human soul is that used in this scripture.
>
> And this Greek translation of the human soul is that used in this scripture, and conectively. Who the human soul is that used in this scripture is to come or the act of the scripture has been the key to the knowledge of Hebrew for the human soul is that used in this scripture.
>
> And this Greek translation of the act of the scripture has been the key to the knowledge of Hebrew for the human soul is that used in this scripture.
>
> The bible is the word of God, according to the
> verse. Why must it not mean human soul, unless shedding man's blood for food, is to be of God.
>
> The bible is the word of God, according to the
> verse. Why must it not mean human soul is that used in this
> scripture.
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> The bible is the word of God, according to the
> verse. Why must it not mean human soul is that used in this
> scripture.
>
> The bible is the verse, (more particular to the special particular to the serious particular to the sp shedding of human blood in what we call murder. tion that hides, not reveals—a key that locks, and not contemporaneous exposition is reliable authority in unlocks, a door shut through which you shall never cation of the word is to man himself; that man himall courts which administer law. 'What meaning enter into the mystic inner meaning of the Hebrew, self is the subject; the two verses, 4th and 5th, being clearly, as each has inward experience that the disas- and mother's soul is the best interpreter of God's did the age, which enacted a law, put upon it ! Ask and not a door opened that admits you into it-a in reality two clauses of one and the same sentence, ters of sin are not so much special as all but univer- word. It is God's greatest revelation of all his works. judges; and when that is known, the meaning is consequence, by the clusive.
>
> | Second veil drawn over the holy of holies, in which connected together as cause and consequence, by the sal) after this manner. Ye are all alike of one blood, two participles at the beginning of the 5th, the 5th beavens shall declare his glory; the blossoming earth If we should set down the title of the divine statute This is the main source of the Hebrew scholarship and 6th verses containing the result which is to follow are all members of one body. He who touches the shall image his beauty; the forces of nature shall de-

Nothing but the absolute certainty of language, leav- The tree bore its flower and fruit in the age of Mosaic law makes sacred distinction between ant- the text. upon every beast of the earth, and upon every fowl of the air, upon all the fishes of the sea; into your hand are they delivered.

The sixth verse may indicate the natural consecutive for food, and consolidating this distinction delivered.

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The sixth verse may indicate the natural consecutive for food, and consolidation for food, and consolidation for food, and consolidation for food, and cons

But the bodily shape having by the soul itself, the likeness And this he renders more freely, ('traduction cor-

But as to the bodily substance, which possesses in the soul That is to say-thou shalt not eat the human body

which is the outward image and likeness of the soul itself, man, the image of God. Dr. Kraitsir, formerly Professor in the University of Virginia, with a genius kindred to D'Olivet's. the last year, are not to be matched in the country, are dug under. if even in the world, and which will mark an æra with us in true knowledge of language, gives this

verse thus: But the body's blood with a soul like yours, eat not.'

and at the hand of man; for in the image of God Mou shall eat all green things, all vegetables, and of the subject matter of the chapter, and brings into in civilized law, as love hopes all crimes will one day fruits, and all animal flesh; but there stop; lay not it, by the application of the two subsequent verses to stand, in the law of all human societies; not named,

waters of a flood to cleanse it ? May it not be this is plain prohibition of eating the flesh of man for Broadway Tabernacle, falls from its seat. The moral

version. The fourth verse there, in the most familiar

But flesh in blood of soul eat not.

The usual meaning given to it is this: 'But flesh in the blood of its life, ye shall not eat.' This is not the natural meaning. The natural meaning is that first given.

The Greek word here used for soul, is psyche\* (as we know it, not unfamiliarly, by adoption into the modern languages,) that word in Greek, which is the body, distinctive from the brute; and given, in animal nature, to the butterfly, as the image in outanimal nature, to the butterfly, as the image in outward life of the ethereal, transmigrating human soul;
of its metamorphosis, and passage into the element
of spiritual freedom, winged as the angel. The Greek
called the human soul psyche; out of all the animal
creation, he called the butterfly alone by the same

animal nature, to the butterfly, as the image in outward life of the ethereal, transmigrating human soul;
We have no rest but in prayer, and trust in the infinite Father. Then the shadow and the curse of sin
make nature, within, and without us, dark. The
meaning which the makers of the Septuagint version
intended to convey. The words are of themselves inmake nature, within, and without us, dark. They
can signify what has been given above
for the Hebrew; they are also capable of other as
they convey. There is nothing in them to fix the one
meaning which the makers of the Septuagint version
intended to convey. They can signify what has been given above
to-day, and they were fine and fat. There is no indimake nature, within, and without us, dark. They
can signify what has been given above
to definite. They can signify what has been given above
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to definite. They can signify what has been given above
to definite. They can signif

And the account of the posterity of Adam, of Noah's time, is that all flesh had corrupted the way of God appoint the earth, and that the whole earth was filled with violence.

Among these violences is likely to have been cannished a control of the posterity of Adam, of Noah's time, is that all flesh had corrupted the way of God appoint the earth was filled with violence.

So then stands the Hebrew and the Greek of these two have the same record which they had then, a dead language even to them: and which needed any unspectation. So then stands the Hebrew and the Greek of these two verses, 5th and 6th; so general in its thought; to be inflicted by civilized society for any recognized in the posterity of Adam, of Noah's time, is that all flesh had corrupted the way of God appoint the earth was filled by civilized society for any recognized in the purpose of the capital penalty, to be inflicted by civilized society for any recognized in the flesh and the Greek of these two verses, 5th and 6th; so general in its thought; to be inflicted by civilized society for any recognized in the purpose of the capital penalty, to be inflicted by civilized society for any recognized in the purpose of the capital penalty, to be inflicted by civilized society for any recognized in its thought; to be inflicted by civilized society for any recognized in the purpose of the capital penalty, to be inflicted by civilized society for any recognized in its thought; to be inflicted by civilized society for any recognized in the two verses, 5th and 6th; so general in its thought; to be inflicted by civilized society for any recognized in the purpose of the capital penalty, to be inflicted by civilized society for any recognized in the work in such that the whole earth was filled.

So then stands the Hebrew and the Greek of these two verses, 5th and 6th; so general in its thought; to be inflicted by civilized society for any recognized in the purpose of the capital penalty, to be inflicted by civil penalty, to be inflicted by civil penalty, or spirit to an animal, (which aguratively we sometimes do.) still, notwithstanding this use of the word, soul, spirit, in English, means none the less distinctions and soul, spirit, in English, means none the less distinctions and soul, spirit to an animal, (which aguratively we sometimes do.) still, notwithstanding this use of the word, soul, spirit, in English, means none the less distinctions and spiritual experience. You gather it with certainty as to a dread result of all kinds of fish—sea bathing, game of all kinds and

According to the doctrine of the Essenes, the sect | "We are compelled to omit the Greek characters.

code, from Cain down, no murder which is mentioned in the Bible—and there are several—is stated to have rents. This is a single instance. The rest of the application to animal life. Why then avenger is the spirit. 'I will avenge it.' The penalupon the act prohibited in the 4th.

his posterity: their blessing, their increase, their food. studies Hebrew originally, in the universal laws of eating of blood, been the cause why this verse in the the soul of all mankind, his own soul also. And on clare his endless love. In love is God revealed; to In this scriptural statute, the mention of murder language which God has fixed in the organs of human law of Noah has been interpreted correspondingly? all mankind, as well as on him, must the judgment love is he revealed. Dost thou love? Then hast and its punishment would be as unfitting as if, in a utterance, with as inevitable necessity, as the laws of But manifestly such correspondence in the interpreting the distribution of the Public Lands,' you should gies of its cognate Eastern dialects; in its seminal respondence in the spirit of the two systems of law from the hideous state, dehuman, in which all flesh is accord with the heart of the interpreter.

Egyptian ideas; in the sanctuary of th the penalty of death for its punishment. In the one case, as in the other, the things do not belong together, philosophy. He enters into the very life of the law of Noah this mystery of consequences is to be the infliction of cially tender to his sinful and prodigal sad sons; never are naturally found together, by any thought of guage by standing at the sources from which it flowed; makes no distinction in animal food, but gives all, the penalty of death on the man-slaver, is to prodivine or human order shall never be set together. at the root of the tree, in the soil from which it grew. even reptiles and insects, to be eaten: whereas the nounce a feeble sentence, as well as to misinterpret saw him, and ran, and fell on his neck, and kissed

cerning the Supreme Judicial Court and Court of dried, and faded, and mutilated through ages. The The 4th verse in the 9th chapter of Genesis, in the sin means; or it may refer to both. Under this law, and worship for God, in our evil hearts, the God re-

York, I have heard it was called the pirot of God's the section are wholly general, and of themselves, do gue Hébraique Restituée, 'The Hebrew Language interpretation which construe all our laws; and on morning, and dwell in the uttermost parts of the sea, children, in penalty for sad murder, that revelation His translation of the three first verses of the 9th texts,—the prohibition of the chapter is not of murder the law of God's justice in the soul of man, his first seven verses of that chapter, embracing the whole slaying. There is no sanction here for the death vision for appeal in criminal cases: here is not its chapter of Genesis, though differing from our Bible, at all, has no reference to murder at all, as our soci- image. penalty to be inflicted for any other crime—no warrant for it, except for man-slaying alone—not for

The title of the Noachic statute, if set forth after

The 4th verse he renders thus, litterally, ('versions premeditated malice, for gain, or vengeance, or the 5th and 6th verses, God himself, in his moral law, is

The 1th whole:—A blessing to Noah and his children.
The 4th verse he renders thus, litterally, ('versions premeditated malice, for gain, or vengeance, or the 5th and 6th verses, God himself, in his moral law, is

is not recognized in the laws of any civilized people. It is not only not named in Christendom's law, but it is a crime not nameable among Christians—crimen work of Deity. Let him not 'meddle nor make,' in this work of Deity. Let him not thrust himself into the eat.' Thus a palpable mistranslation breaks the unity as to commit it. The crime in the 9th Genesis stands

that the 9th chapter of Genesis is a statute against We next take the Samaritan version. D'Olivet eating human flesh, and not against murder or manas it is said to have been called by a distinguished universe nevertheless stands, still, forever immoveably When the human soul becomes Cain-like, and the act of murder is committed, either by the private hand of the individual man, or by societies of men, in execution of penalty for crime upon the individual, on the gallows; then the pivot of God's moral universe, resting upon eternal love, might well, by a gentle heart, be said to be shaken, did not love in its faith, know love to be immoveable. Then

'Earth feels the wound, and Nature from her seat Sighing through all her works, gives signs of wo.' Nothing then seems fixed but God's love. The blight of the fall is on us. Then it seems men will

creation, he called the butterfly alone by the same name; and because it alone therein seemed to him the material image of his own soul, sculptured it on his tomb, as the emblem of immortality. -(What shall we say to the Death's head and cross-bones of Christianity in the comparison!)

the more, for days, we go mourning, as souls living fair constructions; but not of the construction in the English Bible. As your thought and mine may waver the fixed point of the Greek text, so may our his tomb, as the emblem of immortality. -(What strucken, which requires societies of men to commit interpretation vary; but in it all, the passage varies an act of deliberate murder upon a human brother, in for his blood there shall be shed. Difficult as it is to represent them as being anxious to settle the matter armicably. If that is the case, the Californias will

Greek.

It is also true, that afterwards, in the law of Moses, the soul of all flesh is called its blood. In the 17th chapter of Leviticus, 10th and 11th verses, is the following passage:

of the meaning of the 5th and oth verses will also over the life of man! To found the punishment of the claim of society to inflict a penalty under this authority. It will be found that the argument for the undertoon to build the toundation of penal authority over the life of man! To found the punishment of death denounced by man for crime against his law, unteers, and I shall be certain to get it. You will please write. Direct your letter to over the life of man! To found the punishment of death denounced by man for crime against his law, unteers, and I shall be certain to get it. You will unteers, and I shall be certain to get it. You will unteers, and I shall be certain to get it. You will consequence in the soul!

th verse.

Let the reader once more read the 4th, 5th, and 6th for that penalty? Could such authority have been states that a very extraor-linary and interesting case

6. He who shall shed the blood of Adam, the universal man, shall see his blood shed by means of Adam: for in his image universally reflected, he the Gods made the existence of Adam, the universal man.

Dr. Kraitsir translates thus:

4. But the body's blood with a soul like yours eat not. 5. On account of the likeness (in) { kind } I will

life of his kind to sustain his own, violates his own clare his power; the relations of father and mother Genesis, it would stand thus: - Concerning Noah and But D'Olivet, a wide, deep, wenderful scholar, Has not the fact that the Mosaic law forbade the life, the life and image of God. He violates the soul, and child, only, in the purified human heart, shall de-

In the Supplement to the Revised Statutes of be known in their time, and intended to reveal all, of Moses cannot furnish the rule by which to interpret it may mean the inward law of the soul avenged on a question in my spirit, the book is not from God the Could only give us a copy of these dried specimens. It may be the word of what we will call, nias and Sapphira dropped dead. Under this law, of God the Father. Is Christendom alive, in Jesus, But flesh in the blood of the soul of man, eat we not, sin calls upon the mountains to fall on it, and the to the thought of the sonship of man with the FATHER Can there be a doubt that the 4th verse of the 9th rocks to cover it, and crush it, and hide it. Under God ? Or is it not dead, still, in the thought of the the authority of the real sense of the Hebrew. Sa- even there shall its hand lead us, and its right hand is not in the 9th chapter of Genesis. maritan, and (shall we not say assuredly !) Greek hold us.' Men call it the power of conscience. It is In a brief recapitulation of the whole matter, the

like; nor has it reference to manslaughter in sudden anger; nor any other slaughter of man, saving his butchery for food. This is established. Whatever he is to do and be in it, is as the instinction of indefinite, consequential horror to arise of doubt may be as to what was the penalty affixed tive and not the conscious agent of God's universal from it, inwardly and outwardly. And finally, a reto this act in the 5th and 6th verses, (and they are law in the soul. In man's being, and not by his docertainly not as yet clear,) yet this one thing is clear, and beyond the reach of reasonable dispute to any Man is to be passive here, and not active—God's inone who will calmly consider it, apart from sect bias, strument, and not his agent. Who of mankind can and pre-occupation of mind, in favor of the commonly say, I am commanded here; I am marked out to do this received interpretation-namely, that the penalty in or that ! The curse lights on all, for mankind is one | For, take the strongest view which the strongest inthese 5th and 6th verses, whatever it be, is penalty kind. The law is to execute itself, universally, for cannibalism, and not murder, or manslaughter in spiritually. You shall not say whence it comes, anger; and all argument in favor of capital punish- whither it goes. It asks no aid of man or magistrate society's law, and it is this-no more than this-a ment by human societies, for murder, or manslaughter, to execute it. The magistrate is not yet come. It is debate, a discussion, a doubtful disputation, whether or any other crime, except cannibalism, built upon no command to do like for like, though it may be deguage, as we have known them here in Boston, within this chapter, falls, as the wall, when its foundations claration that like for like will be done; as all they sanction of the divine, to punish the killing of man, that take the sword shall perish by the sword.' Let for cannibalism, with death. The crime, forbidden in the 9th chapter of Genesis, man stand still in awe here of the great law of retri-

'Fools rush in, where angels fear to tread.' Let us now look at the Septuagint, and see what it gives for these verses 5th and 6th.

4. But flesh in blood of soul eat not. 6. Whose sheds the blood of man, for his blood there shall

The particular things to be noted, in this version, in distinction from our English text, are marked in

Greek are kat gar consequential, to be rendered by the hand of all beasts I will require it, and from the hand of man brother I will require the soul of man, (5th verse,) in consequence—this is the natural con-nexion. The 4th and 5th verses are two clauses of inst. and found every this one and the same sentence; the one antecedent, the been quite well except four days sea other consequent; they are, by the necessity of their very sea sick. Since on land, we had meaning, so united together, as two links of one chain, picking up, and the climate agrees the link effect to its link cause, and nothing but me- well. There is no epidemic prevailingchanical violence can separate them.\*

Second, in the 5th verse. The word is soul, not which in Greek is feminine. And thus the blood of 15 days, then we shall move up to Berita 15 miles the soul is to be required of the beast; but of man, from here and 10 miles from Point Isabel-this point

not the blood of the soul, but the soul. marked in italics mean, that is, what precise thought the farthest, and may be not then. It is all involved

Whose shall shed the blood of man, for meat, be it man or beast, shall have his own blood shed.

For in the image of God made he man. Then this has true meaning, which, on the usual mode of construction, is wholly contradictory; for God's image is as much violated in killing the murdered by the is as much violated. The animal, he bears not Jebovah's murdered. The animal, he bears not Jebovah's and him ye may slay for food—but man is Jebovah's large. Touch him not.

Touch him not.

The animal soffice.

Whose shall shed the blood of man, for meat, be it is found in one of the most remarkable, one of the same chapter, and it is psyche. It is translated life in the first line of the 1th verse, and elsewhere in the same chapter, and it is psyche. It is translated life in the first line of the 1th verse, on in the verse, soul. How shall it be truly rendered life in the first line of the suppose of the sentence, in both likeness its own, not shall you feed upon.

So for that sanguineous likeness yours, (which acts according) to the soul yours, I will prosecute it (I will average it.) and from the same cellective man, and from the soul work. The original text in the two will not be sentence, and the next soul? It is a fact, and one clause of the sentence, and the verse, soul. How shall it be truly rendered life in the first line of the 4. But the bodily shape having by the soul itself, they was every published, entitled. Heteros the subjects of the septuagint has a period at the verse, soul. How shall it be truly rendered life in the first line of the 4. But the bodily shape having by the soul itself, they was every published, entitled, "La Language that was ever published, entitled," La Language that was ever published, entitled, "La Language that was ever published for the 4. But the bodily shape having by the soul itself, the subjects in both the series of the 4. But the bodily shape having by the soul itself, the subjects in both the series of the 4. But the bodily shape having by the soul itself, the subjects in t 

And this he renders freely ('Traduction correcte') lies the mistake of this scripture interpretation; in soul itself the principle which makes its body like itself, of own acts and passions, and these make interpretations accordingly. God's word seems to us higher, and more, as our acts and words are higher, and more the principle resides in your souls, from the hand of every in the grace of love. As we are in our hearts, not power to interpret. Our interpretations are a kind of declaration of ourselves. We put ourselves into the scripture, and call it God. The Jew's pride and national ambition made him construe Moses and the prophets to foretell a temporal, king-Christ; his hatred of the Gentiles made him interpret, 'Thou shalt love thy neighbor as thyself,' into 'Thou shall love thy neighbor, and hate thine enemy.' He called it the word of God, the text of scripture-but the word was in his heart, the text was in his heart. The disciples of the divine Jesus thought the 'kingdom of hea-

him;) that if the book, though called his by every

of one continuous subject, contain this; and this is petition of the instinctive blessing and injunction, to multiply, and fill the earth.

This, simply, is the whole of the matter. The death penalty, for crime recognized by our society, must seek elsewhere in the Bible for its foundation. terpretation can give, of the authority of the 9th chapter of Genesis, for the death penalty to be inflicted by

Army News. Messas. Editors: As our people feel interested in every item of news from our army, I would state, That is, ye shall not eat your brother man-ye non nominandum inter Christianos. It stands with course of Providence, a volunteer, with axe and hal- that this day (18 Aug.) I received an election return vacancy occasioned by the promotion of Col. Joseph Lane to the command of the Indiana Brigade. Capt. Wm. A. Bowles of the "Hoosier Boys" was elected to fill said vacancy, and is now Commandant of the 2d Regiment Indiana Volunteers. Our young friend 5. For your blood of your souls, from the hand of all T. B. Kinder, formerly of our city, was almost unanibeasts I will require it, and from the hand of man brother I mously elected Captain of the Hoosier Boys-Hurra for Trus. W. S. Spicely, formerly 2d Lieut. is elected 1st Lieut. John Gullett, formerly Additional 2d Lieut. is now 2d Lieut., and David S. Lewis is Additional 2d Lieut.

The Commissions were procured and mailed within few hours from the receipt of the returns. Not a word was said about the condition or destination of our troops. Our was related officered. officered. REYNOLDS.

A Private Letter.

BRAZOS ST. IAGO, July 30, 1846. DEAR FATHER :- In accordance with my promise in my letter from New Orles . I have are in camp and some few deaths, but not more according to the number than there are at home. This life, as rendered in our Bible; Psyche still-and the island is 5 miles from Point Isabel and is a beautiful it is the Greek neuter pronoun, referring to blood, country. We were six days in coming from New which is neuter in Greek, and cannot refer to soul, Orleans to this point. We shall remain here 10 or is thirty miles from Matamoras. It is not known Third, in 6th verse. It seems difficult to deter- exactly what the Mexicans are about at present. We mine, if one will interpret them, what the words shall not have any fighting to do until November at of the meaning of the 5th and 6th verses will also whereon to build the foundation of penal authority home. You will please write. Direct your letter to

verses, as they stand in our English Bible. They need not be repeated here.

D'Olivet gives them thus, literally, ('versions litterales.')

for that penalty! Could such authority have been found in it? The axe and the halter, already existing in actual use in society, have been the commentary and interesting case to the medical faculty has occurred at Little York, in Pennsylvania. If true, it will create a wonderful tary by which we have interpreted this passage. The doctrine is in the commentary, not in the text. Here